[140 cont.]
614 Membership in a totem group is supposed to be expressed in the
[826] lines in the palm of the hand, in the teeth, and in the facial
[597] features (8). In case of adoption, which occurs frequently, the

8. Joest, ibid., pp. 382, 386.

children belong to the totem group of the adoptive father (9);

9. Joest, ibid., p. 384.

it is not clear, however, whether the adoption of children from other totem groups ever takes place.

608 A second form of artificial kinship is a kind of blood brotherhood, through the conclusion of which, according to Joest, complete family and totem participation comes about. This is
553 perhaps connected with the custom of [141] exchanging names
431 accompanied by gift exchange, which Mendana mentioned for Ndeni and Gaimard for Vanikoro (1).

1. Joest in Baessler, p. 382. Dalrymple, p. 81. Gaimard in D'Urville, p. 329 f.

584 Engagements often take place in early childhood, and, according to Joest, in the following manner. One evening the mother of the boy places two coconuts and some feather money in front of the house door of the one chosen, or rather her parents, whose acceptance or rejection decides the fate of the proposal (2).

2. Joest in Baessler, p. 381. Dillon, p. 304, also mentions child betrothals for Ndeni, p. 276 for Vanikoro.

According to Codrington, the father chooses the bride (3). A

3. Codrington, p. 239.

/156 cont./

854 the larger children riding on the back (male children by the father). Documentation for Tumotu: O'Ferrall, Santa Cruz and the Reef Islands, the section "A New School Village"; for the Reef Islands: Coombe, plate facing p. 211, and Speiser, Südsee, Ill. 94, and 96.]

855 Children are treated tenderly (1), but they seem to love them chiefly because they are entertain-
[562] ing. The woman is apparently despised, but there are cases of conjugal love.

181 /157/ The bargaining instinct is strongly pronounced,
439 but they are not dishonest or particularly avaricious in trading. On the other hand, the people are rather thievish, and to be sure not altogether because they are accustomed to a certain communism, as seems to be the case on Polynesian islands.

574 The visitor to a village is usually taken to the men's house, where he is offered a clean mat and a headrest and is served food as a token of hospitality (1). According to Coombe,

1. [Speiser, Südsee, p. 293. Coombe, p. 180, mentions the extravagant generosity of the Nitendi people toward strangers. Yet etiquette requires that one not talk much with a guest (ibid., p. 182).]

[576]

[576] p. 182, however, it is improper to show pleasure over a gift
[431] because this implies that the giver has made a great sacrifice and is a poor man. They like to show a guest their possessions,
[436] especially the best roll of feather money. Also, the men are not unwilling to show their skill in weaving and plaiting nets.
[462] This brings about a certain familiarity, so that one easily forms
181 too favorable an opinion of the people, until he again has occasion to observe their baser instincts.